

Behold, Thy King Cometh Unto Thee

Read Matt. 21:1-9
First Sunday In Advent

Advent means coming. "Behold thy King cometh unto thee".

It is often said that men must come to Jesus to be saved. And that is true. But here we have another side of the picture, a glorious truth that makes man's coming to Christ possible. He comes first to men. He comes to all as they hear His word. In response to His coming, man is able to come to Him and receive Him.

1. As on that Palm Sunday, so now He comes to the crowds that gather on festive occasions such as Easter, Christmas, and confirmation services. As they on such days become enthusiastic and sing His hosannas with the large crowds Jesus weeps over them and says, "How often would I not have gathered you as a hen gathers her chicks under her wings, but ye would not". The crowds want Him as political leader, they want "Christian principles" enforced in the land and in the community so they will be safe to continue their life of sin. In their impenitence they rule Christ out. He is sad that He is not permitted to help and save.

2. He comes to the people in the churches as He came to those in the temple. Here He finds various kinds of people. To many of these the attendance has become a business or money making proposition. They do not go there to have a meeting with God. They have no use for Jesus. Their service in the church is an insult to God. To those who come for some advantage or convenience Jesus would say, "My house shall be called a house of prayer but you make it a den of robbers". As the people in the temple saw Jesus only as a judge of their doings there, so many in the churches will only see Him as judge of their acts.

3. He comes to the children. He also wants to be their King. Children were along in the Palm Sunday crowd. It seems that it was mostly children that were honest in their praise that day. It is still often that way. The children who have received Him in baptism are in some places the only ones that are in the right relation to Him. They fulfill the scripture which says, "Out of the mouths of babes and sucklings thou hast perfected praise." We see children come to Sunday School and there, praise and worship their Saviour while their parents are away from Him. How sad it is when parents will not have Him as King in their hearts. Soon they lead their children too away from Him.

4. He comes to the sick and needy. He heals those who realize their need and permit Him to enter with His help. Those who are spiritually blind and helpless should, like the sick in the temple, remain in the place where He will come and have a personal meeting with them. He comes to the places where His children gather for He has said that "Where two or three are gathered together in My Name, there am I in the midst". The spiritually sick do well to seek those places too.

5. He comes to you. You need Him. He wants to save you. You can have a meeting with Him by going to hear His Word. He is where His Word is preached. He wants to speak His healing saving word to you through the sermon. It may at first seem that His word only is a judgment upon you. But receive that too. As He shows you your sins admit the truth about yourself. Then He will be able to heal your sinsick soul and enter your life as your Saviour and King.

Behold your King cometh unto you. Receive Him. —J. Selmer Stolee.

Ground Breaking for New Theological Seminary



The proposed new \$88,000 Lutheran Theological Seminary on the city block bounded by Osler and Temperance Streets and Munro and Wiggins Avenues, in Saskatoon, Sask., got off to a start Wednesday afternoon, October 23, at 1:30 p.m. Dr. J. R. Lavik, president of the Seminary, turned the first sod.

Pastor Mars A. Dale, who is president of the Norwegian Lutheran Church of Canada, is on the left. On the right is Pastor K. Storaasli of Zion Lutheran Church.

Courtesy of the Saskatoon Star-Phoenix.

BUILDING THE TEMPLE

That looks like a nice large building coming up across the street. The foundation is already laid and seems to be very strong. Of course that is important for unless the foundation is strong the finest building will soon sag, deteriorate and sink to ruin. Foundations are important in building our lives too. The person that hears the words of Christ and lives by them is like a man that builds his house on a rock foundation. Christ Himself becomes that foundation. "For other foundation can no man lay that that is laid, which is Christ Jesus." Let Him be your foundation.

But what became of that old shack that stood on the site where they are building now? That hang-out for drunks, gamblers and other wicked ones had to be torn down. There was no room for that kind of a thing in, or alongside, the planned edifice. Jeremiah was first commissioned to "root out, and to pull down and to destroy and to throw down," and then, "to build and to plant." In individual lives and in society there are evil hang-outs that must be torn down, and much debris to be cleared away before a structure to the glory

of God can be reared. But this can be done by preaching of the Word. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." (II Cor. 10:4-5).

How I delight to watch the building progress, whether it be to the sound of hammers on a wooden structure or it be as stone is laid on stone on the rising walls! It is not easy to see the daily progress in the building of a Christian life, but what a delight when we see evidences that this less visible but more eternal edifice is reaching heavenward!

"Rear temples eternal." Building permits are freely offered us in Christ. The Holy Spirit, perfect architect is ready to begin construction. The Word of God affords abundant materials unhampered by any priority regulations. God has the blueprints. Building will commence as soon as you let the contract with Him. Earth's most beautiful cathedral shall not compare with the living temples He builds, nor with His Church build-ed with living stones. —A. K. H.

The Best Book

This Book unfolds Jehovah's mind;
This Book salutes in accents kind;
This Friend our needs will amply meet;
This Foundation sends forth joys sweet.

This Mine affords us boundless wealth;
This Good Physician gives us health;
This Sun renews and warms the soul;
This Sword both wounds and makes us whole.

This Letter shows our sins forgiven;
This Guide conducts us safe to heaven;
This Charter has been sealed with blood;
This Volume is the Word of God.
—20th Century Christian.

An aged Christian, lying on his death-bed in a state of such extreme weakness that he was often entirely unconscious of all around him, was asked the cause of his perfect peace. He replied, "When I am able to think, I think of Jesus; and when I am unable to think of Him, I know He is thinking of me."—Selected.

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Editor: Pastor A. M. Vinge
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FAITH IN ACTION

One of the new and inspiring projects of the work of the Young People's Luther League is the Faith in Action undertaking. This is to support Evangelistic Work and Parish Workers. We commend to your consideration the reports from the parish workers reported on the Luther League Page of this issue. Eternity alone will reveal what this work has already accomplished.

Our schools supply such workers. Of those reporting in this issue there are students from the Saskatchewan Lutheran Bible Institute, and the Canadian Lutheran Bible Institute. In the field of parish work a course of Bible Study at one of our Institutes is of great help. Then too our Bible Schools also train workers in the far flung fields of our many parishes in the district.

The first Sunday in December is designated as Faith in Action Sunday. Let every local Luther League make use of this opportunity to extend the influence of our church. This project is very worthwhile and should receive generous support.

MEN ARE STEWARDS, NOT OWNERS

By A. M. MANNES

In the Kingdom of God, represented by His Church on the earth, it is of utmost significance that we view everything in the light of the Word of God. We daily deal with life values and material means that we call our own. Yet the Spirit of God, the Author of the Holy Scriptures, say expressly through Paul, "Ye are not your own; for ye are bought with a price" (I Cor. 6:9-20). It is not ours, therefore, to order as we please, but in accordance with the expressed will of God. "So then every one of us shall give account of himself to God" (Romans 14:12).

In the Christian Church, as members of God's household of faith, we are the stewards of the material means entrusted to our care and rightful use. In our attitudes we are either withholders, using God's means for our selfish ends, or faithful stewards, who recognize the Lord's priority claim to the means in our possession and care. "The silver is mine, and the gold is mine, said the Lord of hosts" (Hag. 2:8). In Deuteronomy 8:18 the Lord states that, "Thou shalt remember the Lord, thy God: for it is He that giveth thee power to get wealth." In I Chron. 29:12 He says, "Both riches and honor come to thee, and thou reignest over all." The wealth, therefore, that we possess is not our own; it is God's possession, and we are only the stewards of the manifold gifts of God.

As members of the Church it becomes a privilege, not a mere obligation, to give or distribute as God has prospered us.

To withhold for ourselves the means of God for our selfish ends is to rob God (Malachi 3:8-9); but in faithfulness, as stewards, we shall receive the blessings promised in Malachi 3:10 "Bring ye all the tithes into the storehouse, that there may be

Lake Alma Parish

Immanuel congregation installed its new and beautiful altar on October 6th.

Gordon Lindskog, Vernon Stovra and Allan Whitteron were confirmed on November 3rd.

The church basement at Beaubier has been cemented and will be in use soon and will serve until the superstructure can be completed.

A Junior Luther League has been organized at Torquay. There are nineteen members. Eligible for membership are those from the age of twelve to confirmation age, and possibly the first year after confirmation.

Sunday School Teacher's meetings are held each month in Torquay.

Pastor K. C. Grundahl of Hatton, North Dakota has accepted the call to Camrose Lutheran and will begin work about January 1st.

A Lutheran World Action rally will be held in Camrose Lutheran Church on Friday, December 6, at 8:00 p.m. The guest speaker will be the Rev. C. P. Rasmussen, area director of American Mission of the National Lutheran Council. Many musical organizations will participate in this rally.

The annual "Prelude to Christmas" sponsored by the Young People's Luther League of Camrose Lutheran Church will be given December 15 and 16. This is a musical program in which several choirs and groups of singers participate. It has been the experience that the program has had to be given twice due to the many who want to enjoy this musical concert.

Camrose Lutheran Church has this last summer received a new coat of paint, the basement has been redecorated and gas has been installed in furnace and kitchen. Gas has also been installed in the parsonage furnace.

Financial Statement for Third Quarter

Debit balance July 1, 1946	\$ 30.92
Income for This Quarter	
Subscriptions:	
July	\$ 19.50
August	119.25
September	243.00
Cuts paid for	7.62
Gifts	70.35
Extra printing paid for	86.56
Total income	\$546.28
Expenditures	
Printing costs	\$539.35
Cuts	15.16
Banking expense	1.73
Stamps and stationery	1.68
Total Expenditures	\$557.92
Debit balance September 30, 1946	\$42.56

JOSEF B. HAAVE,
Business Manager.

Look at your address label and see if it is right and if it is up-to-date. If not, you're due for the scissors next issue. One dollar a year will keep it coming. —J. B. H.

Profitable Devotion

An old Scotch woman who was alone for the greater part of the day was asked, "What do you do during the day?" "Well," she said, "I get my book, and I have a little hymn of praise to the Lord." Then she added, "I get my Bible and let the Lord speak to me. When I am tired of reading, and I cannot sing any more, I just sit and let the Lord love me." Moody Monthly.

meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it."

—Lutheran Herald.

The Evangelical Lutheran Hour Broadcasts

CFCN Calgary, 1010 K.C., each Saturday morning 9:15 a.m.
CFRN Edmonton, 1260 K.C., 10:15 each Sunday morning.
CKBI Prince Albert, 900 K.C., each Sunday at 10:00 a.m.
CFQC Saskatoon, 600 K.C., each Sunday at 9:00 a.m.

MRS. PRAYER MEETING DIES A HORRIBLE DEATH

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and spiritual holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning marts of trade and places of worldly amusements. Her older brother, Brother Class Meeting, also has been dead for many years.

Experts, including Dr. Works and Dr. Joiner, disagreed as to the cause of her illness, administering large doses of organization, socials, contests, drives and religious education, but to no avail. A postmortem showed a deficiency of spiritual food coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support as contributing causes for her death. Only a few were present at her last rites, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to bear her remains tenderly away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the Church doors will be closed Wednesday nights save on the Third Wednesday of each month, when the Ladies Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.

All for the Want of a Prayer!

For want of a Prayer, God's Guidance was lost;
For want of God's Guidance, right Pathways were lost;
For want of Right Pathways, the Laborers were lost;
And All, for the Want of our Prayers! "Lord, teach us, how to Pray." (Luke 11:1). —Mrs. T. S. Langley

Tidemand J. Sundvold

Tidemand Sundvold dode paa hospitalet i Swift Current. Han naade en alder av 94 aar og 9 dager.

Sundvold var født paa gaarden Sunvold N. Aurdal Valdres den 31de August 1852. Han udvandret til Amerika i sine bedste ungdomsaar og var for det mest i Iowa. I 1921 kom han til Kanada og var aldeles arbeidsudygtig og har siden boet hos Pastor Og Fru O. J. Marken. Han var onkel til Mrs. Marken og han har hat det meget godt hos presefolkene.

Han var meget interessert i Guds ord og leste meget i norske kristelige skrifter. Han bad meget i det sidste om at faa slippe herfra. Han dode stille i troen paa ham som tilgir synd. —G.

"Man cannot be saved by perfect obdience, for he cannot render it; he cannot be saved by imperfect obdience, for God will not accept it. —British Evangelist.

En Evighetselskers Jordeferd

Da Ronald Fangen blev stedt til hvile

Av dagspressen har "Lutheraneren"s lesere for lenge siden lest at den kjente norske forfatter og avholdte kristen-personlighet **Ronald Fangen** omkom ved en flyulykke tidlig paa forsommeren. Om hans jordeferd skriver "Nordisk Tidende" efter norske kilder:—

"Sørgegudstjenesten efter Ronald Fangen fra Vaar Frelasers kirke i Oslo blev en saa gripende og høytidsfull stund at den aldri vil glemmes av den store skare som hadde fylt kirken til trengset. Mange hundre maatte vente utenfor.

Kirken var vakkert pyntet med bjerkeløv og hvite krysanter. Galleriet var dekorert med guirlander av hvite syrener, og paa begge sider av alteret var to norske flagg paa halv stang. I kordøren stod Fangens baare, med usignerte blomster og kranser. Marskalkstaven ble blaaret av stortingsmann Erling Wikborg og direktør Harald Grieg.

Høytideligheten blev innledt med preludium ved kantor Arild Sandvold, som spilte Chr. Cappelens mektige verk "Bønn," hvorefter pastor Fjelberg traadte fram i kordøren og leste diktet "Pasjon," som Ronald Fangen skrev i sellen i Møllergata 19 ved juletider 1940.

Efterat Landskoret hadde sunget et undrak av Misjonskantaten, som Fangen selv har skrevet, og salmen "Leid milde ljøs" var sunget unisont, steg biskop Berggrav opp paa prekestolen. Biskopen tok sitt utgangspunkt fra de to vers i Salmenes bok: "Jeg løfter mine øyne opp til fjellene" og "Til dig løfter jeg mine øyne, du som troner i himmelen." "Da jeg tok min bibel efter den forferdelige flyulykken møtte disse ord mig, og det var som det var Fangens egen røst som sa dem til mig," sa biskopen. "Ronald Fangen var en ivrseiser, han var en realist, men over alt dette var han blitt en evighetselsker. Det er kanskje aa gaa forlangt aa si at han var fortrolig med aa dø, men han var fortrolig med Ham som ventet, og det gjorde at han var langt fra likegyldig med sitt jordiske liv. Den samme stigning som det er i dette bibelord er det ogsaa i Ronald Fangens liv! Han fant i sine manndomsaar inn til Gud som kan drepe all syud og sette et menneske fri. Og denne hans livsstilling bragte ham som dikter nærmere inn til folket enn vanlig. Han levde midt oppe i dagens problemer og alvor; han fulgte intenst med i alt."

Biskopen talte enkelt og gripende om Ronald Fangens tro, som var et forbilde for alle kristne, og som vi finner best uttrykk for i det skjønnede diktet "Pasjon." Til slutt lyste han velsignelsen over hans

—Lutheraneren.

"Det ingen er i verden visst som kan min sorg fordrive, foruten Gud naar han saa vil, — han kan mig trøsten give. O Herre Krist, hjelp mig til sist, du gikk i døden for mig visst. O la mig salig blive!"

—H. C. Sthen.

Renewal Blank

Dear Mr. J. B. Haave,
Rose Valley, Sask.
Please renew my subscription to
THE SHEPHERD

for year(s). Find enclosed

dollars.

Yours truly,

Name

Address

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i November, 1946.

GJOR KRISTUS TIL DIN KONGE

1 s. i Advent Matt. 21: 1-9

Vaare tre tekstrekker har et rikt innhold. Det budskap de bærer fram og ber oss ta imot inneholder alt hva et menneske trenger aa vite om veien til livet. De gir oss en tydelig skildring av Jesu frelsergjerning og hele frelshistoriens gang. De forteller oss hele Guds raad til frelse. For eksempel naa ved kirkeaarets begynnelse lyder jubelsang.

TI HERREN ER NÆR

“Se, din konge komme til deg.” Derfor skal den kristne forsamling ruste seg med glede under adventstiden til aa ta imot Herren som skal komme. Og derfor vil vi naa flittig betrakte hans bilde. Skjønnere bilde kan du ikke se. Full av husvalse for deg er hans ord om det naadens aar fra Herren som er kommet med ham. Det naadens aar varer framdeles. Adventstidens underfulle konge er oss ikke fjern. Nei, han er nær. Inn i vaart liv vil han komme og herske der. Ditt hjerte vil han gjøre til et sannhetens og kjærlighetens tempel.

Men advent, som betyr komme, er ikke bare en gledestid. Det er ogsaa en dyp alvaarstid. Den stiller oss fram for et annet bilde: Døperen Johannes, den strenge alvaarsmannen fra den uye pakts morgengry. Hellig nidkjærhets ild flammer i hans øyne. Ordene kommer med kraft og strenghet naar han forkynner at himmelens rike er nær. At det er alvaar og ingen lek for de som ikke er beredt naar kongen kommer til dom. Johannes, den store vekkelsespredikant preker vekke oss. Og det er i høyeste grad tidhøvelig. For vekke trenger vaar tid og vaart folk. Det er vaart største behov. Men hva sier tidens tegn? er de løfterike om at vaare dagens mennesker vil gjøre Kristus til Konge? Det er svært aa svare paa. For tegnene som er forhaanden synes motsiende. De er blannet sammen som aldri før. Men det det gjelder for den enkelte av oss at vi maa staa med vaare “lender ombunnet og vaare lys brennende”, saa vi kan ta mot Herren som Konge med glede. Derfor er adventstiden en selvprøvelsens tid som maa mane oss til aa granske oss selv.

“Se, din konge kommer til deg.” Han kommer idag gjennom sitt ord og i sine sakramenter, kallende, lokkende din sjel til aa ta imot ham som ditt livs konge.

INNTIL HAN KOMMER

Her er vi med alle vaare stridige tanker. Jesus, byd du over dem og vær du konge i mine tankers rike. Jesus taler slik til mitt hjerte at han maa overbevise meg. Og da maa alle andre stolte tanker vike og bøye seg for denne ene: Kongstanken, for naar jeg møter Jesus møter jeg ogsaa Faderen.

Alle de grene vi strør paa vaar egen vei til ære og rikdom og makt—de visner snart og blir tung aa slepe paa. Og det hav av kjensler som bruser gjennom sjelen. Begjær og bekymringer, sorg og glede. Hvor ender vi dersom disse skal faa tumle med oss som de vil? Ikke aa undres paa at der hvor Jesus ikke er konge ogsaa over kjenslelivet, der finner vi nervøse sammenbrudd eller daarlige nerver. Men Jesus rekker ut sin allmakts haand med sitt kongespir og saa blir det makt og styrke mot verdens kastevinde.

Ynker ditt hjerte seg fra de saar livet slog, saa vit at din konge kommer og rører ømt ved dem, for han er lægen og mennesket “vel kjent” med sykdom som selv ble saaret til døden for at du skulle faa lægedom.

Og graater du i sorg over dine kjære som enten er aandelig døde eller har forlatt dette liv. Se, denne Konge har makt til aa frelse til det

ANFEKTELSE

— Spørsmål Og Svar —

Ved Sokneprest Gunnar Dehli

III.

I anfektelsestider har sjelfienden et rikt operasjonfelt. Her er Satan virksom med sine gloende piler. Han vet aa sette inn paa de svake punkter. “De gamle synder rusker meg i kjødets kledebon,” sier Augustin i sine “Bekjennelser.” Og mens Satan er virksom, er Gud skjult for den anfektede. Han kjenner det slik som om han har “mistet Kristus, troen, bønnene og alt.” Men “selv i den dypeste anfektelse er Gud hos oss inkognito (ukjennelig), for aa føre oss gjennom mørke til lys”, sier Thomas á Kempis. Solen er bak skyene og vet aa finne fram — selv gjennom den kolsvarte sky.

De onde gudfiendtlige og bespottelige tanker kan ofte være den anfektedes største lidelse. En innsender forteller, hvordan hun i anfektelsens mørke kjente det som om en ond aand var veket fra henne og en ond aand fylte hennes sjel og sinn. De onde tanker forferdet henne. Hun hadde aldri trodd at hun var saa ond. Hun gikk i mange aar og kjempe, leste i Bibelen og bad, sier hun. Saa fant hun ordet i Jak. 5, 16. Og saa oppdaget hun at “vi blir aldeles syke av aa gaa og bære alt alene. Deter saa vel-signet aa tale ut med en kristen, som en har tillit til, om de onde tanker og alt som plager en og saa be med hverandre.” Ja, det var lægedom for den syke sjel bare aa faa tale ut sin smerte. Og saa gir hun sine sjelesørger- raad ut fra evangeliet om “ham som har lidt idet han ble fristet og kan komme dem til hjelp som blir fristet,” Hebr. 2, 18. “Og naar saa de onde tanker kommer, saa prøv aa synge salmer og sanger og betro deg til en prest eller en annen troende du har tillit til, bekjenn de onde tanker og be og takk Gud for alt, saa skal du se, du faar en fred som verden ikke kan gi. Glem saa heller ikke aa be om den Hellige Aand!”

*

Anfektelsen hører i naadens tid med til Guds oppdragelse av sine barn. Mange troende sjeler har erfaring for at de ville ha sløvnet inn eller rustet opp om Herren ikke hadde tillatt at de kom inn i anfektelsens nød og mørke. “De store anfektelser,” sier Chr. Sriver, “kommer best til de beste sjeler de ømmeste samvittigheter og de gudfryktigste hjerter.” Og her kan anfektelsen gjøre Guds underverker. De store naadesopplevelser da sjelen ble rykket inn i Guds paradis, holdt paa aa ta naaden fra naadens apostel. Men for at han ikke skulle hövmode seg, ble det ham en torn i kjødet, en Satans engel, 2 Kor. 12. Slik skulle Guds naade være ham nok og Guds kraft fullendes i skrøpeligheit. Selv Satan maatte her tjene

ytterste, og han er ogsaa konge over døden, for han overvant dødens makt da Faderen opreiste ham fra de døde.

Jesus er ogsaa konge over sin menighet inntil han kommer igjen. Det bibelske ord i vaar munn, evangeliet, er hans kongeord. Den daap vi døper med etter hans befaling og i hans navn, er hans verk til gjenfødelse. Nattverden vi feirer er virkelig samfund med ham. Bønnen vi ber er ham selv bedende for oss paa naadens trone, inntil han kommer. Den jevne, ubemerke gjerning du gjør i kjærlighet og lydighet til ham, er under hans velsignelse. Og han vitner gjennom deg ved den hjelpende haand og det vennlige ord du møter en menne-menneskesjæl med paa din vei. Er Kristus i sannhet blitt din Konge?

—H. Arnholt Strand.

Gud. — Ydmyket gjennom ydmykelsen kan den anfektede “midt i den største elendighet være et ærens kar”, nvtigg til tjeneste for Herren. Ingen kan slik trøste andre mer den trøst hvormed de selv er blitt trøstet av Gud, som de Herrens venner som er ført gjennom ild og vann inn paa naadens dype grunner.

*

Sværest blir anfektelsen naar den anfektede tror at han har begaatt synden mot den Hellige Aand, den synd som “ikke blir forlatt, verken i denne verden eller i den tilkommede.” Aa gjøre Guds Helligaand sorg, Ef. 4, 30, aa være ulydig mot Aanden og Aandens kall, aa motstaa den Hellige Aand, er ikke hva Jesus kaller bespottelse mot Aanden, Matt. 12, 31; Luk. 12, 10. Den synd er synden til døden, I Joh. 5, 16; Hebr. 6, 4 ff.; 10, 26. I all synd ellers ligger et moment av uvitenhet, Luk. 23, 34; Ap. gj. 3, 17; I Tim. 1, 13. Men i synden mot den Hellige Aand har synderen med fullt vitende og klar vilje valt aa forherde seg mot Guds aapenbarte sannhet og er slik blitt blant dem som “paa ny korsfester Guds sønn og gjør ham til spott”. Her ligger en utvikling bak med en hjertets forherdelse i syndens bedrag. Det er gaatt slik som med Faraa. Faraa forherdet sitt hjerte. Og saa kom til slutt dommen. Herren forherdet Faraos hjerte. I den tilsand av hjertets forherdelse kan synderen ikke angre sin synd og har ingen bruk for syndstilgivelse. I Hebr. 6 tales det om gjenfødte mennesker som har bespottet Aanden og er overgitt til døden. De er falt ut av nadens stand og kan ikke fornyes til omvendelse. I Matt. 12, 31 ff. tales det ogsaa om ugjenfødte mennesker. Hebreerbrevets rystende ord om det uoprettelige frafall har forferdet mange ærlige sjeler. Men her skal vi være klar over at Skriften taler om to slags frafall. Det finnes, Gud være lovet, et evangelium ogsaa for frafalne, Hos. 14, 5. Ikke ethvert frafall er et ulægelig og uoprettelig frafall. I Hebr. 6 og 10 of i I Joh. 5, 16 tales om det uoprettelige frafall, den utilgivelige synd. Her finner vi sjeler, forlatt av Guds aand, overgitt til den absolutte forherdelse. Redelige troende sjeler i anfektelsens mørke kan lide under frykten for aa ha bespottet den Hellige Aand. Det kan sette seg fast og bli til en rent fysisk sinnslidelse. I sjelessorg kan vi ut fra evangeliet trygt faa si disse sjeler, at selve frykten for paa denne maate aa ha syndet mot Aanden er det sikreste bevis for at de ikke er blitt skyldige i den utilgivelige synd, men lever i naadens tid og kan faa møte Guds barmhjertighet.

—Gunnar Dehli.

Spørsmål som ønskes besvart, sendes “For Fattig og Rik”s redaksjon, Staffeldts gt. 4, Oslo.

Er du rede?

Og de som var rede gikk med ham inn til bryllupet. (Matt. 25, 10.)

En gammel troende mann fortalte migfølgende alvorlige drøm: Han drømte at han saa en predikant staa og tale med en oppslaat bibel i sine hender. Med ett, som et lyn, revner himmelens hvelving og han faar se Jesus komme med sine engler i skyene. Dette syn var det vel denne forkynner saa lengselsfullt hadde sett fram til. Men hva skjer naar skinnet ifra “herlighetens konge” naar ham? Det høres en hjerteskjærende graat og hans taarevette ansikt er gjemt mellom Bibelens blad.

Hva var grunnen til at denne forkynner ble saa saart skuffet? Var ikke han rede som var optatt med aa saa Guds sæd i menneskehjertene? Forsamlingen han var i, hadde visst ikke forstaatt at det var noe sykt

punkt i hans sjel. Mon ikke sykdommen stakk i lunkenhet? Jo, han hadde vært en lat tjener og nøyde seg med det han engang hadde opplevd for lenge siden. Ordet — livets brød — var ikke lenger hans aandelige mat. Han talte naa bare for vinnings skyld og var blitt en maskinpreker. Guds aand hadde forlatt ham. Dette ble alvorlig for meg. Kanskje du som leser dette er blitt sløv og likegyldig, ja gaatt trett av alt sammen. Aa, jeg ber deg vaake for vi vet ikke hva dag vaar Herre kommer (Matt. 24, 42). Den time vi minst aner det, vil det bli ropt: “Se, brudgommen kommer! Gaa ham i møte.” Bered deg da aa møte din Gud!

Denne predikant hadde nok ogsaa engang hatt olje paa sin lampe. dys. han hadde opplevd frelse og levde med Gud. Men det er ikke nok at vi en gang for lenge siden fikk olje. Likesom oljen paa en lampe fortæres og trenger til paaafylling gang etter gang, saa trenger ogsaa vi næring for aa “leve i frelsen” og vokse “i naaden.”

Det er i det troens ord som forkynnes oss gjennom evangeliet vi finner styrke og kraft. Maa vi forsyne oss rikelig av denne livets kilde, saa vaart lille livstre kunne bli en vellukt for Herrens aasyn. Da skulle vi faa bli me dinn til bryllupet.

Vi maa ferdige staa, brudedrakten ha paa

og med olje i lamper og kar.

Snart saa lyder det bud:

Du skal møte din Gud,

du skal se ham som sonoffer var.

Du maa ikke miste motet, min venn!

Gled deg i stedet som ventende brud. Salig er den som er innbudt til Lam-mets bryllupsnadverd.

Bli i hans vunder saa gaar det deg vel. Barn er du, barn faa du være.

Dette er evangeliets herlige sannhet. Priset være Herrens navn! La oss saa bli enige om aa gjøre speidernes valgspraak til vaart motto, idet vi samdrektig sier: Alltid beredt!

(K. Onstad i For Fattig og Rik)

SENSASJONER

En tom tilværelse krever sensasjoner. En slapp slekt forlanger krydderier til den daglige kost. Noe som kan stramme sindet op for en stund og pirre de daarlige tilbøieligheter. Derfor er vor tid fylt med sensasjoner — sensasjoner som gjør alt smaatt stort og med sin ubluferdige reklame hindrer det virkelige store i at bli set.

Sensasjonene kommer me dreklam-ebøl. Men “alt stort skjer i stilhet.” Sensasjonene glemmes med øieblikket som de behersket, men det store trer først frem med klarhet naar historien engang skal skrives. Som blomsten aapner sig for solen en herlig sommormorgen, uten at nysgjerrige øine kan se underet, saaledes skapes det store her i livet. Ingen akter paa det i øieblikket. Men slekten vil takke for glemte.—“Bymisjonæren”.

De fredsommelige

“Salige er de fredsommelige.” Mat. 5, 9. Vrange og onde mennesker bærer ulykke, strid ind i hjem, i ætt og grandelag og skaper helvede paa jorden. Fredkjære folk fører paradiset med sig. Endog i de tyngste og trangeste kaar seirer lykken og livsmotet der hvor folket elsker fred.

Maatte han som er fred og som gir fred, faa gjøre os til fredens barn og til tjenere for fred blandt menneskene.

Der hvor freden hersker i hjerte og hjem, der trives ikke satan. Der bor fredens Gud.—Hope.

Gjør livet til en kjede av kjærlighetsgjæringer.

PRESIDENT'S COLUMN

"He that winneth souls is wise"
Proverbs 11:30

Our Luther League was wise when at its Edmonton convention two years ago it sought to get out into the highways and byways of life and constrain men to hear the message of eternal salvation through Jesus Christ. The Faith-in-Action program which was there inaugurated seeks through an evangelistic program and through our Parish Worker program to reach out in a greater way, even in our own communities and congregations. The Young People's Luther League of Canada District is concerned about the souls of men. It has further committed itself to do something about it. Our Faith-in-Action program, which is emphasized in this issue of The Shepherd, shows the real character of our Luther League.

Now after two years we see even more clearly the possibilities that lie ahead in this program. Our Leagues and the people generally have supported the program in a wonderful way. However, it is only natural that the virgin enthusiasm should gradually ease off. But we must nevertheless, support the program in every possible way for we see the fruits and needs of this work.

Our convention in Moose Jaw this summer sought to put the program on a more permanent basis by setting aside December 1st as "Faith-in-Action Sunday", when the program should be fully explained in each local League and an offering received for that purpose. Posters have been prepared telling about this Sunday, and the Worker's Conferences in October were used as distributing points for the posters. (Local Leagues that did not get the posters then should write to the undersigned immediately). "Faith-in-Action" offering envelopes have been mailed to each local president or pastor. We pray that this Sunday may be a great thanksgiving day on the part of our League members, as the needs and possibilities are clearly seen.

It was indeed unfortunate that Pastor Thompson had to cancel his trip to Canada to meet with each circuit in the Workers' Conferences. Notice of the cancellation came too late to make a substitution, so the arrangements were rather haphazard. However, reports from the conferences indicate that they proved to be very beneficial and inspirational nevertheless. We pray that through them we may have been inspired to even greater service for the Lord.

We are almost at the end of a year—a year which has been full of the grace of God. May we each one commit ourselves in fuller service to the Lord Jesus Christ. A new year will mean new opportunities under God for our Luther League. It will also mean new officers in many leagues. (Be sure to send in the new list of officers to the Minneapolis office, and also to the District corresponding secretary). It will mean new challenges to thousands of young people throughout our District.

May we go forward in Christ's name in our program of "Holding and winning young people for Christ."

—Olaf K. Storaasli.

A FAITH IN ACTION PROJECT
Parish Workers

"Yea, a man may say, Thou hast faith, and I have works; shew me they faith without thy works, and I will shew thee my faith by my works." James 2:18.

By this time I hope that every Luther Leaguer has seen our new Canadian Faith-in-Action poster. Please read what is printed on it. Prayerfully consider the program it presents and then act.

This issue of the Shepherd has been placed at the disposal of Parish Workers now serving in the Saskatoon, Bagley and the Prince Albert parishes. The aim of this issue is primarily this—(1) To place before you Luther Leaguers a first hand account of what has been and is being accomplished in

this one branch of our Faith-in-Action project, namely Parish Work, and (2) To bring home to every Luther Leaguer the real need of encouraging and enlarging this field of activity by supplying properly trained Parish Workers, by supplying the means to support them and by prayer.

Faith-in-Action has now the sound of a slogan as it strikes the ear. Slogans, however, have a special characteristic worth noticing and it is this—because of constant repetition perhaps, we begin to accept the words without any thought as to their meaning. Now just take a minute to study these three words—Faith-in-Action! What do they mean to you? Do they conjure up any thought that at first glance you did not think existed there? Are these words calculated like most slogans to keep you from serious thinking, or, do they challenge you to do some real down-to-earth thinking?

"Even so faith, if it hath not works, is dead, being alone." James 2:17.

To me the passage above is perfectly epitomized in our slogan, Faith-in-Action. We are physical creatures living in a physical environment and we must of necessity express ourselves in a physical way—even the fruits of the spirit are recognized by the physical presence of those fruits. Charity, love, etc., have absolutely no meaning to us unless they are expressed in terms of something physical. Works are the means by which faith is made manifest. Divorce work from faith and you have something dead. Subtract faith from works and the results will again be disappointing.

Luther Leaguers, it isn't just a question of whether you as a Christian should have Faith or Works. A Christian Luther Leaguer must possess both of these qualities—Faith and Works! Now, Faith-in-Action projects are our answer to this scriptural truth—"Faith without works is dead". By our acts we can make faith perfect. Luther Leaguers! Get in front this time in your own local Leagues and pull for Parish Workers in December! If you feel too timid to pull, then get behind the project and push!—and by all means let us all pray, pray, pray!

Faith ALONE equals DEATH! Works ALONE equals DEATH! BUT—FAITH IN ACTION equals LIFE!

—L. S. O.

Parish Work Report From Saskatoon

Christ says: "Go and make disciples!"

"Go out into the highways and byways and urge them to come in that My house may be full."

It is a joyous and blessed privilege as Parish Worker to go out into the highways and byways and urge them to come in; not only to God's house for worship but also to urge them to come into the fold. To be a Parish Worker means consecration and work but it is a most glorious work and the spiritual experiences are rich and many. I accepted the call to parish work claiming God's promise to me in Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." He has given me the "peace that passeth all understanding," because it is His will that I accepted the call to parish work. He has filled my heart with joy and complete happiness in the privilege of humbly serving Him in Zion Lutheran.

The Master spoke of the fields white unto harvest; He called for labourers to be workers in the field of the Lord. With our growing congregations it is physically impossible for the pastor to cover all the work that is to be done in the parish. God has called us into this important and blessed work to assist the pastor in tending the sheep—visiting the sick, the unchurched, the lapsed members,

the new members, and prospective members. Calling on Sunday School prospects, Sunday School absentees, and helping the pastor with his correspondence, bulletins and church records.

Home visitation is a very important task. This includes calling on families that have recently moved into the city, and extending to them a welcome to worship with us at Zion, and letting them know that we are concerned about them. I am always greatly blessed in visiting the shut-ins. It is wonderful to share the Word of God and pray with them.

I think the greatest joy I experience in my work is visiting the sick in the hospitals. Our Lord and Saviour has definitely committed to His Church the protection and care of those who are in suffering and need. It is such a joy, by the grace of God, to tell the dear souls who are spending their last days on beds of sickness in the hospitals, about the love of Jesus and about His salvation for them. Now and again there are evidences that God has been working in their hearts and drawing them nearer to Himself. At these times it is good to know that God has promised to be with His servant and to equip me for every task that He sets before me. "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." It is a glorious and blessed privilege to be an "ambassador on behalf of Christ" and my prayer is that I may be found faithful. "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

The need for consecrated parish workers in Canada is great. Doors are open! "The harvest truly is plentiful, but the labourers are few." Will you pray for our Luther League "FAITH IN ACTION" project—PARISH WORK?

As He Himself for others gave,
So let me live some life to save,
Let me for Jesus spend my hours,
For others give my worthiest powers,

Be this my joy from year to year
Others to love, to help, to cheer.
Precious Saviour, this my plea,
Glorify Thyself in me.
Use me in Thy service, Lord!
Obedient, willing, at Thy Word!

Amen.

—Charlotte M. Vikse.

Parish Work Report from Prince
Albert

This summer it has been my privilege to work in Prince Albert under the "Faith in Action" project of our District Luther League. I want to take this opportunity to thank you who have supported this work with your prayers and your means.

The morning is usually spent in the pastor's office. There are letters to be answered, broadcast receipts to mail, and mailing of bulletins to the members of the congregation.

The afternoon is spent in various ways, but before we go out let us ask God to use us and speak through us.

First of all, let us call at one of the homes of God's children. There we may share God's Word and discuss problems concerning the Sunday School, Luther League, Congregation, Ladies' Aid or personal problems.

People continue to move into the cities and the most effective way of finding them, I have found, is by a house to house survey. We may occasionally have a door slammed in our faces, but people are usually very cordial and friendly and are willing to give the information requested.

Through such contacts we will find many children who have never heard the Word of God because they do not

attend any Sunday School. Here, I believe, lies the greatest opportunity for the parish worker for often the parents are won by the children.

Here are some of the things we hear: "I am thankful to God that someone is interested in our children." "I want our children to go to Sunday School but I haven't time to send them or bring them." "I am going to send our children but not until they are old enough to decide for themselves whether they want to go to my church or to my husband's." Oh, that we may leave some word with them that they may stop and realize the seriousness of neglect!

We must go on to our work at the two hospitals and the sanatorium. In the hospitals we meet many patients that we may never see again. It is impossible to get around to all in one short hour or so in order that all may be reached in a week it is necessary for both pastor and parish worker to call. Usually we are permitted to read a portion of God's Word and nearly always the patients will accept a tract or a Gospel. It is encouraging to hear how eagerly some patients read the gospel received. We must remember the sick in the homes who need fellowship. We must remember them by visiting them, bringing books and tracts to them.

The greatest privilege of all is to lead a soul to Christ. Many are anxious to have someone speak to them about their relationship to Him.

When at the end of the day I look about me and see the endless opportunities, I pray that others may be called into this work, and that I may be faithful in serving wherever I am.

—Martha Pederson.

Parish Work Report From the
Bagley Parish

Dear Luther Leaguers:

Greetings in the name of Jesus to all Luther Leaguers. Here I am at Bagley Lutheran Parish as Parish Worker—a project which is supported by the League's "Faith-in-Action". What does this work consist of? I can't give you a time table but I shall try to let you know some of the things that it involves.

I came out in July and spent the first two months teaching Bible Vacation School. I taught at three different congregations. Since that I have been able to continue a Sunday School at Fairy Glen. There are 20 children enrolled but more should be there. Pray for this work.

Then there's the office work which is both trying and interesting! You should have seen me put that first stencil through! Black as the ink was—it did eventually wash off. What's more—a Parish paper resulted. This paper is sent out once a month. It is fun doing this and knowing it is being used for God's work. There are letters to write, church records to keep up to date, certificates to fill, etc.

Home visiting is inconvenient in the country—no street cars to jump on—but a tractor isn't the worst thing there is to ride on! Homes are contacted however. Pray that these visits may help in the furtherance of God's work.

Nehemiah says: "Let us rise up and build. So they strengthened their hands for this good work." Neh. 2:18. Nehemiah had a job which seemed hopeless. He did not say 'Hopeless!' He prayed and went to work. He was 'laughed at' but he continued—he had courage because he trusted in God. His was Faith-in-Action! What are you doing? Are you saying 'Hopeless' or are you praying and going to work? We will have courage to rise up and build when we remember that "The God of Heaven—He will prosper us." Neh. 2:20.

Sincerely in Christ,
Amy Grue.